



# Bulletin of the Asia Institute

New Series/Volume 26

2012

Published with the assistance of the Neil Kreitman Foundation (U.K.)



## Contents

<i>Zsuzsanna Gulácsi</i>	The Religion of Wirkak and Wiyusi: The Zoroastrian Iconographic Program on a Sogdian Sarcophagus from Sixth-Century Xi'an	1
<i>and Jason BeDuhn</i>		
<i>Harry Falk</i>	"Buddhist" Metalware from Gandhara	33
<i>Dieter Weber</i>	Studies in Some Documents from the "Pahlavi Archive"	61
<i>Martin Schwartz</i>	Pahlavi <mycwls> = <i>Adiantum capillus-veneris</i> L.: Ethnobotany, Etymology, and Iranian Cultural History	97
<i>Ofir Haim</i>	An Early Judeo-Persian Letter Sent from Ghazna to Bāmiyān (Ms. Heb. 4°8333.29)	103
<i>Siam Bhayro</i>	Sergius of Reš 'Ayna's Syriac Translations of Galen: Their Scope, Motivation, and Influence	121
<i>David Frendo</i>	Alexander's Anti-Persian Rhetoric and the Destruction of the Achaemenid Empire: A Re-examination of the Sources	129
<i>Michele Minardi</i>	New Data on the Central Monument of Akchakhan-kala	133
	Shorter Notice	
<i>Ali Mousavi</i>	Shahyar Adle (1944–2015)	159
	Reviews	
	CANTERA. <i>Vers une édition de la liturgie longue zoroastrienne: Pensées et travaux préliminaires</i> (Skjærvø)	163
	HILL. <i>Through the Jade Gate—China to Rome: A Study of the Silk Routes 1st to 2nd Centuries CE</i> (Dien)	183
	BAUMER. <i>The History of Central Asia: The Age of the Silk Roads</i> (Rose)	185
	WHITFIELD. <i>Life along the Silk Road</i> (Rose)	186
	FALK, ED. <i>Kushan Histories: Literary Sources and Selected Papers from a Symposium at Berlin, December 5 to 7, 2013</i> (Bromberg)	187
	SHAYEGAN. <i>Aspects of History and Epic in Ancient Iran: From Gaumāta to Wahnām</i> (Brosius)	189
	JULLIEN, ED. <i>Husraw I<sup>er</sup>: Reconstructions d'un règne. Sources et documents</i> (Choksy and Dubeansky)	192
	Books Received	195
	Abbreviations	197



## Shorter Notice

### Shahryar Adle (1944–2015)

Shahryar Adle, archaeologist, historian, and art historian of the Iranian world and a pillar of Iranian studies, sadly passed away from a heart attack in the early hours of the morning of the 21st of June, 2015, in Paris, at the age of seventy-one. His body was repatriated to be buried in Iran, where his grandiose funeral ceremony was held in front of the National Museum in Tehran. A number of state personalities, intellectuals, colleagues, friends, and family attended the ceremony and paid a last homage to Shahryar Adle by remembering his virtues, deeds, and long-lasting contributions to Iranian cultural heritage.

Shahryar Adle was born on February 2, 1944, into a family of Iranian elite and statesmen. His father, Ahamd Hossein Adle, a native of Tabriz, was twice Minister of Agriculture in the 1940s and 1950s, professor at the University of Tehran, the author of three books on Iranian geography and climates, and the founder of the Agricultural University of Karaj, near Tehran. On his maternal side, Shahryar's lineage can be traced to the Qajars and the house of Vali in the region of Bastam, northeastern Iran. His grandfather, Qasem Khan Vali, known as Sardar Homayoun, was the first officer of the Iranian Royal Army to graduate from the prominent Saint-Cyr military school in France. As the first mayor of Tabriz, Sardar Homayoun introduced the first electrical generator in the city in 1908. Later he became the commander of the Cossak Division in Northern Iran under Reza Shah.

Following his family tradition, Shahryar Adle spent his first years of school in Tehran, and was subsequently sent to France to complete his studies. After two years of studying architecture at the Beaux Arts school in Paris he realized that his major interests lay in history, art history, and archaeology. He finished a four-year program of art and

archaeology at the École du Louvre, during which he attended various classes on ancient Near Eastern civilizations. He always spoke of those years with passion and nostalgia and with full respect for some of his teachers such as André Parrot and Pierre Amiet. The École du Louvre program was but a beginning for him. He soon realized that his interests lay in the exploration of medieval ruins of eastern Iran. It is why he took courses in the medieval history of Iran and Muslim countries in the prestigious École pratique des hautes études and studied with eminent scholars such as Jean Aubin, Maxime Rodinson, and Dominique and Janine Sourdel. He earned his master's degree in 1970 with an outstanding memoir on the history and archaeology of the Damghan region: *Une région frontalière iranienne, le Damghan, de la mort de Tamerlan (1407) à l'avènement de Šāh 'Abbās le Grand (1587)*. He pursued this line of studies and finally obtained his doctorate in 1976 with a dissertation on the Persian chronicle known as *Fotuhāt-e Homayoun*, dealing with Shah Abbas I's wars against the Uzbeks in eastern Iran, which resulted in the recovery of Khorasan in 1598. For the completion of this study, Shahryar had to travel to different parts of Khorasan to collect first-hand archaeological evidence and historical materials, a task that later served him well in his explorations in the region. In the meantime, he entered the Centre national de recherche scientifique (CNRS), the leading institution for scientific research in France, under the auspices of which he undertook most of his projects in Iranian studies. In 1971, at the initiative of Jean Aubin and two of his prominent students, namely Assadollah Suren Melikian-Chirvani and Shahryar Adle, and with the financial support of Iranian government, the Center for Research on History and Philology at the École pratiques des hautes études launched a periodical journal named *Le Monde iranien et l'Islam*, which was

published in Geneva once a year. Regardless of its short life (only four volumes were published), important articles on medieval Iranian history, art, and archaeology have been published in *Le Monde Iranian et l'Islam*, and Adle contributed to the journal with no less than four articles, including a report on his survey of the Damghan region. The concept of that periodical later served the basis for the compilation of his *Art et Société dans le Monde iranien*, which he published in Paris, 1982.

Adle's field research and projects cover a span of four decades. After his early exploration of the plain of Damghan and the area of Kumesh (Qumes), he became interested in funerary constructions in the ruins of ancient Rey, south of Tehran. Under the auspices of the Iranian Center for Archaeological Research, he and Yahya Kossari carried out two intensive seasons of survey and excavation at Rey, focusing on the vast area named Shahr-e mordegan (necropolis), which included both Zoroastrian and Islamic funerary structures. The ICAR team also explored the limits of the medieval city wall and began to draw up an exhaustive inventory of monuments in the vast site of Rey. In 1976, Adle and Kossari made a trip to the United States to collect and bring back the unpublished materials of the American excavations at Rey housed in the Oriental Institute in Chicago and the University Museum in Philadelphia. It was in Philadelphia that Adle had a grave car accident and had to be hospitalized for months. The work continued at Rey under the direction of Y. Kossari for another season in 1977 before being interrupted at the outset of the Islamic Revolution.

Notwithstanding the tumult of the Revolution and the Iran-Iraq war, archaeological research in Iran never completely halted. Iranian archaeologists and conservators took up the task of excavating and preserving archaeological sites and monuments. Adle returned to Iran soon after the Revolution to continue his studies, and with the support of some of his colleagues now in charge of archaeological and preservation activities in the country such as Bagher Ayatollahzadeh Shirazi, he undertook two seasons of photogrammetric measurements and visualization of the funerary complex of Bayazid-e Bastami, the famous ninth century mystic of Iran, in 1982 and 1983. The work at Bastam supplemented the full study of the inscriptions on the upper parts of the tomb

tower known as Borj-e Kashaneh, which resulted in the dating of the monument to the early years of the fourteenth century. During those years, Adle also explored the eastern parts of the famous Gorgan Wall as well as the enigmatic medieval cemetery known as Khaled Nabi on the fringe of the Turkoman Steppe. Adle's devotion and interest in the monuments of Bastam reveal his profound attachment to his maternal family, the Valis of Bastam.

Following the successful photogrammetric work at Bastam, Adle visited the ruins of the early thirteenth century mosque at Zuzan, some 200 km south of Mashhad in eastern Khorassan. On the eve of the Mongol invasion of Iran, Zuzan was the center of a principality, the territories of which stretched from eastern Khorasan to Fars and the coastal region of the Persian Gulf. The ruins of the mosque had been visited by André Godard in 1946. Adle began to explore the site and the ruined mosque. He undertook a photogrammetric mapping of the two remaining eyvans of the mosque, and persuaded the authorities in the Iranian Cultural Heritage Organization to carry out a restoration project. His investigations revealed that the mosque underwent changes and phases of constructions before its final destruction and abandonment in the fourteenth century. It is unfortunate that he never published a full report of his work at Zuzan; the project was halted after three seasons in 1989.

In December 1993, Adle was in Herat to obtain the permission of Emir Esma'il Khan, the liberator and omnipotent master of the western provinces of Afghanistan, to undertake a restoration project on the fifteenth century ruined edifice known as the mausoleum of Gowharshad at Kohsan, only 20 km to the east of the Iranian border. Iranian authorities had agreed to transfer the necessary equipment and materials from Zuzan to Kohsan. The rise of the Taliban and the sudden fall of Herat in September 1995 prevented him from realizing the project.

After the devastating earthquake of Bam, in southern Iran, in 2003, Adle devoted his time and energy to the topography and exploration of the site and its ancient water supply resources. Bam was well known for its magnificent mud-brick citadel or Arg-e Bam; the earthquake that destroyed the medieval mud-brick citadel revealed, however, a number of archaeological remains and sites in the vicinity of the citadel. Adle's re-

search has shown that some of the oldest *qanats* of Iran are to be found near Bam and that the area is rich in Neolithic remains as well. The growing scarcity of surface water led to a gradual development of techniques allowing the exploitation of underground water resources. Regardless of a useful preliminary report of his investigations published by UNESCO (*Qanats of Bam: A Multi-disciplinary Approach*, UNESCO Tehran Cluster Office, 2006), he was always willing to publish a thorough study of the region and its water resources in connection with human settlements. In 2008, he joined the French Archaeological Delegation in Afghanistan (DAFA) and began the excavation and restoration of the eighth century mosque of Noh-Gonbad near Balkh. This is probably one of the earliest monuments of the Islamic period ever built in the region under the auspices of the Barmakid vizier, Fazl b. Yahya, then governor of Khorasan in the years 794–795. Therefore, the Noh-Gonbadan mosque is earlier than the constructions at Samara in Iraq. The fragile security in the region and the sudden death of Roland Besenval, director of the DAFA and a close friend and colleague of Adle, interrupted the excavations at Noh-Gonbandan after three years.

A glance at his diverse publications suffices to reveal Shahryar Adle's keen knowledge of Persian miniatures and paintings, and the history of photography and cinematography in Iran. He was the driving force behind the return to Tehran of a number of illustrated pages from the famous *Shah Tahmasp Shahnama* known as the *Houghton Shahnama* in 1994. Adle has also been credited for the discovery and restoration of the first Iranian films produced in the 1900s. He divided his time traveling between Iran and Europe and often acted as a link between Iranian and Western institutions, in particular UNESCO, where he was the president of the International Scientific Committee for the preparation of the History of Civilization of Central Asia and a long-time consultant expert. He was awarded the UNESCO Medal of the Five Continents in Paris in 2009.

Adle is best remembered for his remarkable contributions to the registration of sites and monuments on the World Heritage List of UNESCO. In the aftermath of the 1978 Revolution, he and Firouz Bagherzadeh (the founder of the Iranian Center for Archaeological Research) initiated and prepared a dossier for the inscription of three Iranian sites: the Elamite ziggurat of Chogha

Zanbil, Persepolis, and the Safavid monuments surrounding the Royal Square or Meydan-e Shah in Isfahan. He recounted the fascinating story of the inscription of the three sites in one of his interviews and presented a detailed account of it in his last public lecture in "From Persepolis to Isfahan: Safeguarding Cultural Heritage," a conference organized by the Iran Heritage Foundation in London in January 2015. After two decades of interruption, on the recommendation of Adle, the Iranian Cultural Heritage Organization resumed the registration of sites and monuments, and Adle took over the difficult and complicated task of drawing up topographic maps and of compiling nomination files. Thanks to his efforts eight more sites and monuments were nominated between 2003 and 2009.

Adle's essential writings, covering a span of four decades, are diverse in both form and essence. In general, his publications fall into three major areas of study: archaeology, art history, and history. It should be borne in mind that some of his writings remain unpublished and it is expected that his manuscripts will be made accessible, completed, and published posthumously. He always insisted on using the French spelling of his first name, Chahryar, for his publications.

Shahryar Adle was a man for all seasons. His eminence in scholarship, integrity, and love of Iran acquired him respect and distinction in and outside Iran. He was a man principled to the degree that he continuously refused to obtain a dual citizenship while living in France and working under a French institution for five decades. He considered that taking an oath of citizenship for one would be a betrayal of the other. During the past thirty years, conditions for archaeological activities in Iran were not always encouraging. The leading institutions underwent changes, restructuring, lack of budget and staff, and, at times, dark moments of desolation. Regardless of all that, he pressed on with his work. He occasionally reminded us that "one could always do something good even in hard times." He was generous in giving advice on various archaeological activities and restoration projects. He had a daring personality that served him well in his travels and ventures in Iran and Afghanistan. At work he was indefatigable; his fortitude in enduring heat and cold, hunger and thirst was remarkable. He had a charming and warm personality and could open a conversation with a variety of people. He

## Shorter Notice

was also a talented cook and was capable of making complicated recipes from both Persian and Western culinary traditions.

In the past fifteen years, a number of distinguished personalities of Iranian archaeology passed away, and the unexpected death of Shahr-yar Adle is but a coup de grace to the suffering

body of Iranian archaeology. He will be dearly missed by relatives and siblings, friends and colleagues, and in particular by his motherland that needed him more than ever.

Ali Mousavi  
UCLA